reproduction, is periodic like the latter, and adapted in quantity to the nutritional needs of the calf. Therefore the Hottentot calls the milch cow *//ora·go/mas (from //ora·, to bear). When the calf is old enough to nourish itself, the milk secretion stops and the cow "goes dry," */ō or ũ?. The milk production of a single cow varies greatly. There are native cows who give milk, although in diminishing amounts, until shortly before the next calf, if the pasturage is good. If all the conditions favorable to milk production occur simultaneously, even the South African cow is supposed to be able to give 10 to 15 liters a day. About 4 liters a day seems to be average for the "afrikaner" race. (73) In dry years under certain conditions the cow gives so 233

73. Ibid.

little milk that the calf starves and therefore milking cannot be considered.

If the calf dies early or is born dead (ǂgxa/m), the cow at first gives only a little milk, 1/2 to 3/4 of a liter night and morning during the first week, except for the "biesmilk" (see below) which is easily drawn off. Gradually, with proper treatment, the cow will give as much milk as one with a living calf. If the calfless cow does not wish [232] to give milk, the Hottentot blows air in her genitals or he deceives her with the skin of a dead calf. All kinds of cattle, whether cows, goats or sheep which are milked without the aid of the calf or lamb are called oro·s. The milk production of the South African cow is supposed to be greatest after the third or fourth calf.

c) Although milking is man's work among the cattle-owning Bantu [171] tribes, among the Hottentots it is regularly the work of the women and girls, the man only doing it to help out (concerning milking time see management of the herd).

Before being milked, the cow's hind legs are tied together with straps; if a peaceful animal above the ankle, if unruly right under the shoulder. Ones that buck are also firmly tied to a pole near the hut or to the kraal by a strap around the horns. The three methods of tying are differentiated as *!go·robis, *ǂĭ·bis and *ǂo·mais.

[258] If the cow is standing, the calf is allowed to suck for a short time (the younger ones longer than the older ones) and then the woman comes with the wooden pail, drives the calf away from the udder with a stick and milks. Where there are many cows, milking is done all

sharpened for generations and practiced since youth, and then the knowledge that a mistake will cause him to wander around half-starved and without success for days, enable him to accomplish things which no white man can equal. [Picture. Damara Trek Ox. Breadth of the horns: 1.60 meters.] 233

The cows, go/ma·ti, are driven to the pasture early in the morning, then left to themselves. Evenings they come back of their own accord to the kraal. The milking cows know that they will find their calves there and the others are accustomed to go with the mother animals. Old cows which can no longer have calves are fattened for slaughter by placing them with the oxen. The latter wander farther afield than the cows that come home every evening, and therefore find better grass and graze longer, as they do not lose any time wandering back and forth. A sterile young cow, ǂgõ/a·s (also called gau!/kʏãs i.e. fat body), is [260] usually left with the herd as an ornament because she normally stays well-nourished and has a shining coat.

The calves (called tsaũna until weaned) are separated from the cows in the evening after they have sucked and placed in a kraal. The kraal, !ha/ra·s (3.st.) is usually made by the Hottentots from topped thorn bushes, more rarely from stones and clay and is an outdoor enclosure about as high as a man. The mother animals bed down in the open near by. Early in the morning the calves are allowed to go to their mothers and then are driven out into the field in a different direction from the latter. They stay out until evening under the constant guard of a herder. Only when a calf becomes seriously thin is it allowed to go along with the mother to the meadow (sao!, vb.). [Picture. "Afrikaner" bull, 9 years old.]

Breeding in the sense of a selection of certain animals or a regulation of the time and place of propogation is unknown to the Hottentot. The bull, //gõ/b, rules with complete freedom over his harem in the field, at the watering places and in the kraal. During the rainy season, from October and November until February or March he follows the cows closely. At the beginning of the dry season, after he has impregnated them all, he absents himself and lives alone in the field until the time of the first rains. Only when he cannot find enough water does he come near the kraal to drink. Otherwise he (//an) "lives" outside. Because of this and because of his bad temper, he is called [232]

*//kǂao//an//gõ!b. //kǂaob· is the big poisonous thorny spurge (see p. 150) that everyone avoids. This "pasturing bull" attacks all other bulls and uncastrated [261] calves and sometimes pursues men. One sees him pushing his horns into the ground. [824]

If the pasture land is bad for a long distance away from the settlement, the cattle are sent for weeks or months away into the farthest fields under the supervision of one or several herdsmen, who stand guard over the cattle (!haro//an or //gaũmaĩ//an).

e) Whereas the bull goes his own way undisturbed all year round, at times half wild, and the cow peacefully lets herself be outsmarted at the milking pole, the young ox must be subdued if he is to be of any use. As long as the ox is untrained, he is called *ǂkǂamgo/mab, young ox, no matter how old he may be. [Picture. A South African ox wagon with a span of 18 oxen. The driver with the long zweep,[1] the leader squatting, and the oxen guard in the wagon.]

The Hottentot who has the job of catching the young untamed ox, quickly makes his way through the crowd of cattle in which the ox is standing and places a stick between its legs. On the stick is the noose of a "catching strap" about 10 meters long. The frightened animal jumps forward with one foot, it does not matter which one, and is caught. Four to six men hold tightly to the other end of the strap and wait until the animal has more or less worn itself out with raging. Then two men approach the ox cautiously from behind, the one to the right, the other to the left, holding a long strap right across the back of the ox. When the strap is across the horns of the ox, one man goes [262] around the ox at a respectful distance, makes a noose and lets the other man tighten it. While the animal is now drawn to one side by the men with the "catching strap" and by the one who holds the noose on his horns, another man twists the animal's tail in an arc across its back in the opposite direction with such violence that the ox falls down and gives up all resistance. The Hereros are said to do the same thing. [171]

I have not observed how the Hottentots castrate, dabi·, the animals. I found out from the natives that formerly rich Hottentots celebrated the successful conclusion of a mass castration by slaughtering a calf. The meat was supposedly boiled with the testicles of the castrated animals and mashed. When the horns of the calves are between the length of the little finger and a hand, they consider it the proper time for castrating. A bull that is castrated later is distinguished from the other oxen by the term *kǂoa·kǂoa·dabi·b, because he has become

[1] [i.e., whip. -Analyst]

232 233

"strong" (kx̣oa·kx̣oa·, vb.) by the postponement of castration. Actually he is stronger than those castrated young but he does not have anything like their endurance. [Picture. Nama ewe, height of her back 76 centimeters.] I was not able to observe how they train the riding oxen and the pack oxen (both called !ga·rub) and how they accustom the draught and trek oxen (≠gaẽgo/mab) to the yoke. 232 233

## 2. The Sheep and the Goat

Sheep and goats have exchanged their roles as to relative numbers in the herds of the Hottentots in the course of the last century. The fat-tailed sheep, gũ‡b, according to reports from the beginning of the previous century, (6) once existed in tremendous numbers, but are now 233 [178]

6. Benjamin Morrell jun., A Narrative of Four Voyages etc. [so printed in Bib., ed.] from the Year 1822 to 1831. New York, 1841.

fewer in number than the goat, b(i)ri·b, which formerly was not kept at all. [Plate XI. A Topnaar hut under a giraffe acacia. Hottentot boy in an apron.]

[263] What the original race of sheep kept by the Hottentots looked like can no longer be determined. The illustrations here show sheep that are today designated as the Nama race by the settlers and natives. The same is true of the goats. [Picture. Nama wether.] [Picture. Nama goats.]

Goats and sheep are tended during the day in the field as are the calves and during the night are kept in the kraal. Individual goats or small groups do not need tending. They quickly get used to coming back home by themselves in the evening, recognize dangerous predatory animals which threaten them and flee, whereas sheep are stupid. But a larger herd of goats or sheep always needs a herdsman. Without him (not counting dangers and theft) the animals crowd each other in the pasture or scatter too far. An important job of the herdsman is to collect the animals in the shade of a tree or rock during the hot hours so that they rest. This gathering of cattle seeking shade is characteristic for the noon landscape of the pastures.

The lambs (//kx̣aogu) and kids (b(i)ri·rogu) stay permanently in a special kraal as long as they are little and are allowed [264] to go to the

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13



### Massage.

757 Where pain was felt, fat was rubbed in. If this was unsuccessful, then the doctor performed passes over the part
755 with his hands, and then let drop a piece of wood from the nose and asserted that it was out of the patient's flesh. (Campbell.) Plasters of fat were applied from a freshly killed animal, and motions made with the hands over the plaster, so that medicine was combined with magic. Should that fail, then incisions were made. Massage was, and still is, in common
[841] use, and is called P/kouroe. When women are behind their time with menstruation a rolling movement of the hand on the stomach is the correct method of treatment, and presumably it was a loosening motion. For pains and sprains, punching, kneading, and rolling are employed. P/koo is the transference of heat from a fire to the part affected by the intermediation
[842] of the hand, which is warmed and applied gently. In the case of the unfruitful woman, she is massaged downwards on the abdomen. If this does not produce the desired effect, then the P/gai aup may be consulted, and he may do the rubbing.

### Surgery.

752 The Hottentots' knowledge of surgery was limited. They successfully reduced dislocations. The joint was rubbed briskly with fat and the limb then moved briskly up and down. For example, a dislocation of the right shoulder would be reduced by gripping the patient's hand as though about to shake, and then vigorously pulling him towards and then pushing him away from one. Campbell says that they tied splinters of wood around broken limbs and left them until the bone was firm again.

Amputation of a finger joint was common and possibly led to experiments upon larger limbs. Kolben states that the head
[278] of the joint of the finger was tied up with sinew, and then cut through below. To the raw surface, leaves of myrrh and sweet herbs were applied and tied on. He suggests that this method was used for the removal of larger limbs, and a skeleton found near Garies showed that a limb might be removed or lost and the patient live for at least a while afterwards. Our old Nama woman stated that the "old people," when a leg was badly broken, amputated it through the knee joint after tying a thong tightly around the lower end of the thigh. It is common knowledge that the native is an expert at disjointing
● 232 any animal. The operation of gelding animals, especially bull calves, was in daily use and was performed by bruising the
142 testicles between two stones. The monorchism, so frequently referred to by early travellers when writing of the Hottentot, was doubtless the application of the same method to male babies with the intention of reducing the number of twins born —once again a sympathetic reason.